NINETEEN
LETTERS

Of the truly Reverend and Learned

Henry Hammond, D. D.

(Author of the ANNOTATIONS *on the New Testament*, &c.)

WRITTEN TO

Mr. PETER STANINOUGH

AND

Dr. NATHANAEL INGELO:

Many of them on very curious Subjects.

Now first published from the Originals communicated by the very Reverend Mr. Robert Marsden, B. D. *Archdeacon of* Nottingham, *and the late pious Mr.* John Wa[illegible]ton, M. A. *and illustrated with Notes*

By *FRANCIS PECK*, M. A.

Συναλάξατε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται. Joann. vi. 2.

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Part of a LETTER *written to the Publiſher by Mr. Archdeacon* Marſden.

Good SIR, 1 Dec. 1736.

1. I SEND you Dr. *Hammond*'s letters, which came into my father's hands by his marrying the relict of Mr. *Staninough*, to whom they were written. My father was Vicar of *Walton* in *Lancaſhire*, and one of the King's four preachers there. Several of the letters are wrote on very uſeful ſubjects, and in few words with great perſpicuity untie ſome knotty caſes in Divinity; and I doubt not but the publiſhing them will be of uſe to the publick. * * * * * Return a line, I pray, to

Your friend,

R. Marſden.

Part of a Letter written to the Publiſher by the late Mr. John Worthington, *M. A. ſometime Fellow of St.* Peter's *College*, Cambridge.

Reverend Sir, S. *James's* day,
* * * * * * * 1737.

LAST *Saturday* I propoſed to write to you, but I could not find Dr. *Hammond's* letter, though I aroſe at four of the clock, and ſearched for it till the duſk of the evening. Then I deſiſted. The next day I reſted according to the commandment. This morning I got up again at four of the clock, and, renewing my ſearch, have met with it, where, upon recollecting my thoughts, I had ſome better hopes of finding it.

If you and the *good Archdeacon* (who I deſire may have a ſight of it) ſhall judge that letter worthy of being printed with the reſt, it will pleaſe me well to ſee ſo much honour done to the memory of my good friend Dr. *Ingelo*, to whom I was very much obliged. He, being Vice-Provoſt of *Eton*-College, elect-

ed me a ſcholar of that foundation, and, a few years after, to *King's-College* in *Cambridge*. But my place in the latter election did not fall; nor, if it had, ſhould I have accepted of it, for more reaſons than one.

* * * * *

I am, worthy Sir,

Your very affectionate

and humble ſervant,

J. W.

To the Reverend Mr. Francis Peck,
at Godeby *near* Melton *in* Leiceſterſhire.

Memorandum, 12 *Apr.* 1738. This is the laſt letter I ever received from this learned, pious, humble, good Gentleman. Mr. *Worthington* died in *Febr.* or *March* laſt. The firſt news I had of it was in a letter from Mr. *Edward Ferrar* of *Huntingdon*, dated *Lady-day*, 1738.

F. P.

NINETEEN LETTERS TO HENRY HAMMOND, *D. D.*

LETTER I.

1. *Mr.* Palmer *propoſes to ſend his ſon to Mr.* Staninough *at Mr.* Farnabie's, *or Mr.* Staninough *to come to his houſe, and teach him there.* 2. *Compliments to Mrs.* Farnabie *and her Son.*

SIR, July 17.

1. I HAVE nothing to returne in anſwer to your letter, till I heare more from you; only I yeſterday had a letter from Mr. *Palmer*, to aſke, whither he ſhould returne his ſonne, or expect you there? expreſſing

preſſing his deſire, that he ſhould get ſome more *Latine* and univerſity learning. He farther deſires, that thoſe things, which I gave you to be delivered to him, ſhould be put up and ſent to Mr. *Philip Warwick*'s[a]; which I accordingly deſire you to do. I think Mr. *Royſton* at the *Angel* in *Ivy-Lane* can helpe you to do it. If not, Mr. *Gregory* near the *King's Gate* in *Holburne* can, by directing you to Mr. *Craft*'s, Mr. *Warwicke*'s man.

2. Heer is yet never another note of ſucceſſors for you. The bleſſing of God be on you. Remember me very kindly to Mrs. *Farnaby* and *Frank*[b], I am

Your true friend,

July 17. *H. H.*

For Mr. Peter Stanynough.

[a] Afterwards knighted by King *Charles* II. *Faſti Ox.* Vol. I. col. 278.

[b] 'Mr. *Thomas Farnabie*, the moſt noted Schoolmaſter 'of his time, had for his ſecond wife *Anne*, daughter of 'Dr. *John Howſon* Lord Biſhop of *Durham*, by whom he 'had ſeveral children, one of which was named *Francis*, 'to whom he left his eſtate at *Kippinton* in the pariſh of '*Sennok*, alias *Sevenoak*. *Thomas*, the father, died 12 *Jun.* '1647.' *Ath. Ox.* Vol. II. p. 105. —— It appears then, that Mrs. *Farnabie*, after her husband's death, kept a boarding-ſchool at *Sennock* in *Kent* for young Gentlemen, and provided maſters to teach them.

LETTER

LETTER II.

1. *Mr.* Palmer's *ſon to go to Mrs.* Farnabie's *with Mr.* Staninough; *and Mr.* Staninough *adviſed to accept of the place to be one of the teachers at her Houſe.* 2. *Compliments,* &c.

SIR, July 24.

1. I AM ſorry that Mr. *Palmer*'s uncertain anſwer puts you upon this trouble, and the charge of ſtaying in *London* thus longe. When you heare from *Frank Farnabie* what you may write to Mr. *Palmer,* about an accommodation or no accommodation for his ſonne, I thinke your reſolution of going down with Mrs. *Farnabie* will bee the wiſeſt way. And, if his ſonne come not to you, I hope there you will have a comfortable ſubſiſtence for a while.

2. I beſeech God [to] bee with you, and protect you. My ſervice to Mrs. *Farnabie* and her ſonne. When I may be in any thing uſefull to you, aford a word to

Your true friend

H. Hammond.

I hear from Mr. *Warwick,* that he hath received what you had for him.

For Mr. Stanynough *theſe.* LET-

LETTER III.

1. *Dr.* Hammond *under a ſort of a* libera cuſtodia *at Mr.* Warwick's. 2. *Mr.* Staninough *adviſed to train up his two pupils in piety as well as learning.*

Good SIR,

1. I Received your letter and the great favours of the two Gentlemen, but farr from the place to which they were directed. I am long ſince remooved from *Oxford*[a] to a kind of *libera cuſtodia* at Mr. *Warwicke*'s houſe[b] near *Bedford*; where *Luc* hath been, and whoſe father called heer, and took away Mr. *W*[*arwick*] with him to the Iland, ſince my coming away.

2. I am not ſo confident that this of mine will find the way to you, as to adde to it any returnes to *Luc* and *Franke*; but ſhall leave

[a] "In 1647. Dr. *Hammond*, Subdean of *Chriſt's-Church*, "was thruſt out by the Parliament Viſitors, and then im-"priſoned for divers weeks in a private houſe at *Oxon.*" *Ath. Oxon.* Vol. II. Col. 246.

[b] "Afterwards he was confined to the houſe of Mr. "*Philip Warwick* at *Clapham* in *Bedfordſhire*; where con-"tinuing ſeveral months, was at length releaſed." *Id. ib.*

it to you [if it come to you] to preſent my true love to them; which makes mee to be very much concerned, that your paines proove very ſucceſsful to them, and that their proficiency in learning, and the conſtant practice of all Chriſtian duties go hand in hand together. I beſeech God to beſtow his bleſſing upon you, and remain

Your true friend,

Octob. 2. *H. Hammond.*

My humble ſervice to Mrs. *Farnaby.*

For Mr. Stanynough *at Mrs.* Farnaby's *houſe in* Kent.

LETTER IV.

1. *Mr.* Staninough's *ſilence excuſed.* 2. *And his entertainment at Sir* Robert Pye's *approved.* 3. D. N. *there.* 4. *Mr.* Staninough *invited to Dr.* Hammond's. 5. *Compliments to Sir* R. Pye *and Mr.* Hammond.

SIR,

1. I DID make that interpretation of your late ſilence, as was perfectly reconcileable with my confidence of your all-kindneſs to

to mee, and therefore do believe that account you now give me of it.

2. I am very glad your entertainment in that place continues ſo ſuitable to your expectation, and, that beeing ſuppoſed, ſhall the more willingly excuſe the ſome inconveniencyes which are annext to it; becaus I am farr more confident that your divinity may in time infuſe itſelf into them, then that theirs will have ſkill to infect you.

3. If I could have imagined this returne would have found *D. N.* with you, I ſhould have repayd his civility in the kind; but, deſpairing of that, I thought it would be more eaſy for you to convey that account to him.

4. When a journey into theſe parts prooves ſeaſonable and no way inconvenient to you, you ſhall be very welcome heere. But the ceremony part of it I deſire may not incommodate you in any other reſpects. Let mee heare of your health ſometimes, and I ſhall preſume all els very well. God's bleſſing continue upon you. I am

Youres,

H. H.

5. I am beholden to Sir *R.* for his kindneſs to me, but am not ſo well known to him as to owne the returning any ſervices to him. If my nephew *Hammond* ſhould ſtill be with you, preſent my reſpects to him, with my wiſhes of all happineſs to him and his Lady.

For Mr. Staninough *at* Faringdon *theſe.*

LETTER V.

1. *Mr.* Staninough *congratulated on his entring into holy orders.* 2. *And his preſent employment approved.*

SIR, July 2.

1. I AM not ſorry that you have engaged yourſelfe in ſacred orders, and am not temted by the evil dayes to feare that you will ever wiſh the engagement off from you. I beſeech God to fitt you for ſo weighty a calling, and give you a cheerfull lot in his κλήρος.

2. I have not the leaſt objection to the employment which you have accepted of, much leſs to your not aſking my adviſe before you accepted of it. For I ſuppoſe you perſwaded,

ſwaded, that I have no other intereſt in your buſineſs, nor deſign upon you, than that I might help you to be as happy as I can; and whatſoever can ſeem to you moſt to contribute to that end, is certainly it that I moſt wiſh for you. Mr. *Palmer* was heer ſince the receiving your letter, and hee is very much pleaſed for you. And that I and Mr. *W*[*arwick*] are ſo too, I hope you will not believe to proceed from the advantage that is acquired to us by it. I ſhall only adviſe you to be as watchfull as you can, that the conditions of your entertainment by you mentioned bee not altered after your entring into the family, by putting ſome yong child upon you, which will ſupplant all your deſigne of improoveing yourſelf. Farewell. I am ſincerely

Your faithful friend,

H. H.

For Mr. Stanynough.

LETTER

LETTER VI.

1. *Mr.* Staninough *congratulated on his retirement and employment.* 2. *Directions of what books to read to his pupil, and how to train him up.*

SIR, Aug. 20.

1. I SHALL not need again to congratulate your happy retirement and grateful employment to you; I ſhall hope and pray conſtantly for the continuance of it to you.

2. Your courſe entred upon I do fully approove, and, when you have occaſion to add any more, it may ether bee the Moraliſts; *Greek* (if the diſciple be capable of them) or els *Latine: Tullye*'s Offices and the reſt of that volume, *Seneca*, ſome parts of *Pettrarch*, and then, if you pleaſe, *Aquinas Secunda Secundæ*. And, from thence aſcending to Divinity, beginning with *Grotius de Veritate*, or *Morney*, or falling on the Goſpels with *Grotius*'s Annotations. And, beſide the courſe of Hiſtory, thorough which you know your gueſſes, I know no other Politickes (I am ſure none more fit for a Chriſtian) then ſtrict Rules of living from the *Sermon on the Mount*, &c. I write this now in full ſpeed. When you deliberately

liberately call for any more particular direction, I ſhall hope to be at more leaſure to anſwer you diſtinctly. Meane while I am

Youres moſt truly,

H. H.

For Mr. Peter Stanynough *at Sir* Robert Pye's *houſe at* Faringdon.

LETTER VII.

1. *Of Books on Prædeſtination.* 2. Voſſius *his hiſtory of* Pelagius, *compiled out of Biſhop* Overal's *Collections.* 3. *Mr.* Thomas Pierce's *books on God's Decrees and Divine Philanthropy.*

SIR, March 31, 1657.

1. THAT piece called *Hæreſis Prædeſtin*[*ationis*] was publiſht alone by *Sirmundus*, about the time you went out bachalaur of arts, when *Ri. Davis* gave me a ſight of it; and thence I then took ſome notes. It is a ſmall piece, and perhaps not frequently mett with in ſhops. Yet I ſuppoſe *James Alleſtree* in St. *Paule*'s church-yard can help you to it. This was long before *Hincmarus*, about the time of S. *Auguſtine*; and is by ſome thought the condemning the very doctrines which St. *Auguſtine* taught; but I think this is a miſtake.

2. That

2. That *Voſſius' Pel. Hiſt.* was compiled out of Biſhop *Overall*'s Collections, was frequently and confidently affirmed by the late Biſhop [*Richard*] *Mountague* of *Norwich*, a great admirer of that Biſhop.

3. Theſe controverſyes have of late been caſually reſumed by Mr. *Peirs* (whom you may remember at *Magdalen* College) in two books already printed; the firſt called, *Notes of God's Decrees*[a]; the ſecond, *God's Philanthropy*[b]: Wherein you may poſſibly take ſome pleaſure to ſee a chaſe of a ſad Presb[yterian.] He is ingaged in a third with Mr. *Reynolds*[c]; but [I] heare not that that is yet publiſht. Farewell. You are daily mention'd in the prayers of

Your moſt aſſured affectionate friend, *H. H.*

For Mr. Staninough *at* Aughton
near Ormkirk *in* Lancaſhire.

[a] 'A correct copy of *ſome Notes concerning God's decrees, eſpecially of Reprobation*; by *Thomas Pierce*, Lond. 1655. *Ath. Ox.* Vol. II. col. 589.

[b] '*The Divine Philanthropy defended againſt the declamatory attempts of certain late printed papers, entitled*, A correptory Correction, *by* Will. Barlee, *Rector of* Brockhole *in* Northamptonſhire. *By* Thomas Pierce. Lond. 1657-58. 4to. *Id. ib.*

[c] Dr. *Edward Reynolds* wrote *An Epiſtolary Preface to the* Correptory Correction, *&c.* Lond. 1566. 4to. *Id.* col. 576. '*Piers*, *Hammond*, and *Heylin* were [all of *Magd.* Coll. and]' the chiefeſt champions of the old, regular conforming Clergy.' *Id. ib. Reynolds* a Diſſenter, but afterwards Biſhop of *Norwich*.

LETTER VIII.

1. *That Archbiſhop* Uſher *did, for many years before his death, acknowledge the doctrine of Univerſal Redemption, but with a reſtriction.* 2. *An account of a Sermon of his on that ſubject, wherein he maintained it at large.* 3. *The diſcourſe of a certain Divine with him on that Sermon.* 4. *And the Archbiſhop's confeſſion of his diſlike of the* Geneva *doctrine on that head to another.* 5, 6, 7, &c. *Of the true meaning of the* ἀδελφὴν γυναῖκα *of Saint* Paul.

SIR, June 12. 1657.

1. TO your queries all that I have to return [is,] *firſt*, that that Biſhop did for many yeares acknowledge univerſal Redemption, but that with a diſtinction of *non* ex æquo *pro omnibus.* Which put me in mind of the words of holy *Maximus* in his Κεφ. περὶ ἀγάπης, that χριστὸς ὑπὲρ πάντων ἐξ ἴσου. Which laſt words (when I read them long ſince) I could not gueſs why they were added, till I ſaw there was ſomebody that granted the ἀπέθανεν ὑπὲρ πάντων, but denied the ἐξ ἴσου.

2. *Secondly*, That a little before his leaving *London* (I was told it by ſome that heard him

about this time two yeare) at St. *Peter's Paule-Wharfe*, as alſo in ſeveral other places, he preached a Sermon, which himſelf called a ſoule-ſaving Sermon, on *Rom.* viii. 30. part of the verſe [*whom he called, them he juſtified*] in which he earneſtly preſt the ſincerity of God's univerſal call to every one of all ſinners to whom the Goſpel was preached; preſſing throughout his Sermon the univerſal free invitations of all by God, *Apocal.* xxii. 17. [*Whoſoever will, let him take the water of life freely.*] *Iſaiah* lv. 1, 7. [*Ho! every one that thirſteth, come ye to the waters. Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*] Adding, that without this made good, all preaching to convert ſinners as yet in their ſinnes from the evil of their wayes would want a firm foundation.

3. *Thirdly*, That a learned Divine going after this to him, and taking riſe from theſe words of his [' *that God intended truly that all* ' *whom he called by the word to repent and be-* ' *lieve, might certainly if they would, and God* ' *truly would they ſhould, come and repent*; &c.] to aſke, Can they all will? Doth God, with his word, give internal grace to all that are

called by it, that they may repent, *&c.* if they will, and that they certainly can will? He anſwer'd, Yes, they all can will. And, that ſo many will not, 'tis becauſe (as I then taught) they reſiſt God's grace; alledging *Acts* vii. 51. [*Ye ſtif necked and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt: as your fathers did, ſo do ye.*] This, and much more, he then declared, and in fine concluded in theſe words, 'Biſhop *Overal* was in the right, 'and I am of his mind.

4. *Fourthly*, a learned Doctor, that was frequently with the Biſhop, wrote Mr. *P*[*iers*] word (as he wrote to me, on my aſking him the ſame queſtion which you do me) 'that that 'Biſhop told him lately before his death, that 'he wholly diſliked the *Genevan* form of doc-'trine in this matter[a].' This is all that hath come within my reach of your *firſt* queſtion.

5. To your *ſecond* queſtion, about ἀδελφὴν γυναῖκα, I anſwer: That having read *Calixtus*

[a] See 'the Judgment of *James* Lord Primate of *Armagh*, 'irrefragably atteſted by the certificates of Dr. *Brian Wal-'ton*, Mr. *Herbert Thorndyke*, and Mr. *Peter Gunning*, 'ſent in a letter to Dr. *Nicholas Bernard*,' printed in an Appendage to '*The Self-Revenger exemplified in Mr.* Wil-'liam Barlee, *by way of Rejoinder*, &c. By *Thomas Pierce*, '*Lond.* 1658. 4to.' —And note, Archbiſhop *Uſher* died 21 *March* 1655. *Life by Dr.* Bernard. Lond. 1656. 8vo. p. 116.

on that matter, I am far from being perſwaded to his ſenſe. My chief reaſon is that touched by *Tertullian*, becauſe this is mentioned by St. *Paul*, in order only to providing victuals for him; and ſo belongs properly to thoſe women that miniſtred to the Apoſtles ἐκ τῶν ὑπαρχόντων. And, whereas *Calixtus* anſwers this by *quaſi vero oſtendere junctim non poſſet*, &c. p. 123. 'tis evident, that that whole chapter is only on that one ſubject of his making no gain by his preaching, and ſo denying himſelf that one liberty which he might have uſed, without the leſt reſpect to this other of carryinge about their wives and families, and requiring proviſion for them alſo. Nay, verſ. 4. and 6. put together, ſeem to me to conclude, that *Paul* and *Barnabas* were forced to work for their bread or neceſſary food, unleſs they would μὴ ἐργάζεσθαι, as others did. Which to me concludes that μὴ ἐργάζεσθαι was the expedient to provide for them without labour (which it would not be but in my ſenſe) and not a meanes of encreaſing the charge of their journey (which it muſt be in *Calixtus*'s ſenſe.)

6. Now for the reaſons which you mention to the contrary, they are of no force. The place of *Ignatius ad Philad.* 1. is by many, even of the corrupted copyes, found to leave out

out παυλᾶ (which alone is to the preſent purpoſe.) But then, 2. that whole epiſtle is none of the ſeven genuine collected by *Polycarpe.* 3. The pureſt copyes, though they place that epiſtle amongſt the ſuppoſititious, yet leave out that whole paſſage for many lines together. And ſo that teſtimony is not of the leſt authority.

7. Then for *Vaſquez*, that yeilds to the authority of this epiſtle, yet he expreſsly excepts St. *Paul* [*aliquos apoſtolos præter Paulum.*]

8. The place from *Tertullian* (*Exhort. ad Caſt. c.* 8.) can be no more than an affirmation of the lawfulneſſe of the Apoſtles marrying (which I am farr from denying) no way an interpretation of that place. Nay, 2. there is great reaſon for *Pamelius*'s conjecture, that he gives not his own, but recites others ſenſe. For, as in the book *de Monogam.* he is cleere for my interpretation; and *Calixtus* eludes that, by ſaying he was turned *Montaniſt* when he wrote that; ſo this book of *Exhort. ad Caſt.* is alſo affirm'd to be written after he was turned *Montaniſt*; and is accordingly ſett down, by *Pamelius*'s edition, as the firſt of that claſſis written *in hæreſi*; as the following *de Monogam.* &c. *contra eccleſiam.* This makes it very improbable, that at the writing of this he ſhould

ſhould affirm that which ſo ſoon after he refutes, and renders this teſtimony (if otherwiſe it had force in it) as invalid as *Calixtus* could think he rendred the teſtimony from *de Monogam.*

9. The words of *Clemens Al.* Str. 7. belong to *Peter* only, not to *Paul*, and ſo are aliene from this buſineſs. And,

10. The obſervation, that *uxor nuſquam in novo Teſtamento alio quam* γυναικῶν *vocabulo denotatur*, may ſafely be granted. For, altho' every *uxor* be γυνὴ, yet every γυνὴ is not *uxor.*

11. To the queſtion, *Si ſororem ſaltem fœminam, non uxorem, intelligi cupit, cur addit* γυναῖκα? I anſwer, that although ἀδελφὴν be firſt placed, as ordinarily epithets are; yet, as they, ſo this is added to γυνὴ, not γυνὴ to this; and ſignifies, in the Scripture notion, a *believing* (as that is an addition to) woman: perfectly parallel to the phraſe ſo oft uſed of ἄνδρες ἀδελφοί for *Chriſtian men.* Whereas, on the other ſide, if γυναῖκα ſignified the Apoſtle's *wife*, there could be little reaſon given why ἀδελφὴν ſhould be præfixt to it.

12. I ſuppoſe the γυναῖκα to be one that miniſtred to the Apoſtles ἐκ τῶν ὑπαρχόντων. And to that well agrees the title ἀδελφὴ; this being an act of brotherly or ſiſterly kindneſs.

neſs. But *Calixtus* ſuppoſes *Paul* to ſpeake of liberty to require maintenance, not only for himſelf, but his *wife* to[o.] What place, I pray, can ἀδελφὴν have, that ſhall have any propriety to this interpretation? Or why, having called her *wife*, ſhould he add *ſiſter?*

13. Then, when he ſpeaks of the uſe of γυναῖκα *in novo Teſtamento*, he pretends but to *pleriſque.*

14. His argument alſo from *priſcæ interpretationis* hath little force.

15. For *Tertullian*, *Jerome*, and *Auguſtine*, ſee him p. 120, 121. and you will diſcern no apparence of truth in it, ſave to that place of *Tertullian. in Exhort. ad Caſt.* which cannot outweigh the contrary in *de Monogam.*

16. As for the antient interpretations ſimply taken, the impreſſion of them now by Dr. [*Brian*] *Walton* almoſt finiſhed (the *New Teſtament* I have by me to conſult [b]) ſufficiently diſproves it; where, (as the vulgar *Latine* hath expreſsly *mulierem ſororem)* ſo none

[b] The *Biblia Polyglotta*, not only in the vulgar *Latin*, but alſo in the *Hebrew*, *Syriac*, *Chaldee*, *Samaritan*, *Arabic*, *Æthiopic*, *Perſic*, and *Greek*, each having its peculiar *Latin* Tranſlation joyned therewith (the moſt abſolute and famous edition of the Bible that the Chriſtian world ever had, or is like to enjoy) was publiſhed in ſix volumes in Fol. *Anno* 1657. See *Faſti Oxon.* Vol. II. col. 47, 48.

of

of the other, *Syriack* or *Arabick*, ſave only the *Aethiopick*, are obſervable to look that way.

17. *Laſtly*, for the ſcope of the Apoſtle being againſt it, *Quid non opus eccleſiarum impenſis, ſi neceſſaria ſubminiſtrabant foeminæ*, &c.? 'Tis obvious to reply, that St. *Paul* might have been maintained by the part of the church in common, or els by ſome perſon of ſubſtance in it; and if he had done ether, he had been chargable to them. But, as he tells them verſe 15, *he uſed none of theſe things.* And that he uſed neither, 'twas ſure to his preſent ſcope to ſhew.

Thus much for the objections, which you ſee have no force to remoove me from my interpretation. It is now time to conclude, with this aſſurance, that I am

Your very affectionate
friend and ſervant,
H. H.

For Mr. Peter Staninough *at* Aughton
neer Ormekirke *in* Lancaſhire.

LETTER

LETTER IX.

1. *Mr.* Peirce *his book againſt* Reynold's. Will. Barlee *again buſy in printing againſt Mr.* Peirce. 2. *Of Purgatory and Prayers for the Dead.* 3. *Of Books thereon.*

SIR, Sept. 8. —57.

1. I CAN now aſſure you that Mr. *P[ierce]* his book againſt *Reyn[olds]* is come out about a month ſince [a]. Since which I heare his firſt adverſary is again in the preſs againſt him [b].

2. To the queſtion of purgatory and prayer for the dead, it is needful, you know, that thoſe queſtions muſt be ſeparated. Many acounts may be given for the latter, which are not founded in the former. As for that one ſort of prayer for the dead againſt which we contend, *viz.* Prayer for their delivery from temporary torments immediatly following the

[a] 'The Divine Purity defended, or a Vindication of ſome notes concerning God's Decrees, eſpecially of Reprobation, from the ſenſe of Dr. Reynolds in his Epiſtolary Preface to Mr. Barlee's Correptory Correption. By Tho. Peirce. Lond. 1657. 4to.' *Ath. Ox.* Vol. II. col. 859.

[b] 'A neceſſary Vindication of the Doctrine of Predeſtination formerly aſſerted; together with a full Abſterſion of all Calumnies caſt upon the late Correptory Correption by Mr. Tho. Peirce. By Will. Barlee. 1658. *Id. ib.*

death of ſome pious men; there is no antient teſtimony for it, certainly no ſhew of ſcripture, apocryphal or canonical.

3. Of this ſubject you may conſult *Voſſii Theſes*, p. 115. &c. Bp. *Uſher*'s Anſwer to the Jeſuite[c] (a very good book) for a view of Antiquity. Of theſe two ſubjects I have written pretty largely, but my papers are out of my hands. Some ſhort hints collected out of bookes I heare ſend you, if you can read them. Which, when you have looked on, you muſt returne to

Your very affectionate

friend and ſervant,

H. H.

For Mr. Stanynough *at* Aughton
neer Orme Kirke *in* Lancaſhire.

[c] Anſwer to *Malon* the Jeſuit. 4to. 1631.

LETTER

LETTER X.

1. *Of S.* Baſil *and S.* Chryſoſtom. 2. *Chriſt's kingdom not of this world, but he left the civil government as he found it.* 3. *Anonymous of opinion that* Grotius *and the prælatical party are deſigners for Popery.* 4. *Card.* Richlieu *had an hand in deſtroying the* Engliſh *Prelacy.* 5. *Anonymous his opinion of the uninterrupted ſucceſſion of Biſhops.* 6. *Mr.* Herbert Thorndyke's *book againſt the preſent differences in church-writers.* 7. *Bp.* Bramhall's *books againſt the Papiſts ready to come forth.*

SIR, Dec. 21. [1657.]

1. THOUGH the application of your paſſage out of St. *Baſil* and St. *Jerom* had one defect very conſiderable, yet I am very glad to find your vacant houres ſpent in ſuch company, where I believe they will be much more profitably employed, then in thoſe other which gave you the ſcruple which you mention.

2. I cannot but agree with you, that *Chriſt*'s kingdome was not of this world; that when he was on earth, he refuſed to be a μεριστὴς or κριτὴς; that the power which was given him was in order to, and ſo exerciſed in the Church

only, and the civil power remaines untouched, nether improved nor impaired, by any interpoſition of his. And, if the repeting of the fifth commandment in the *New Teſtament* be argumentative to the contrary, it muſt indeed follow, that the law of nature holds from *Chriſt* as mediator. But it is certain, all the power which this way he hath made uſe of, is only to improove, not retrench, thoſe old precepts; which yet, in point of obedience to magiſtrates, he hath not done; but, by his direction of rendring to *Cæſar* the things that are *Cæſar*'s, expreſſes that they are by former law *Cæſar*'s already, and ſo ſtill ſtand by him: which indeed is his confirmation of that commandment, not giving it.

3. His other undertakings are as neer the truth (but no neerer,) that *Grotius* and the prælatical party are deſigners for Popery (the *French*, though not *Spaniſh*, mode of it) confeſſing mean while,

4. That Cardinal *Richlieu* had a finger in the py for deſtroying our Biſhops. Yet ſure it was not the *Spaniſh* Popery that Cardinal was ſo much for, the *French* would have ſerved his turne.

5. For the third particular, I ſuppoſe you will grant their ſucceſſion to be as good as ſome

ſome others that aſſume to be magiſtrates, and that will ſerve his turne againſt thoſe which he thinkes will not diſpute *contra eum qui gubernat triginta legiones.*

6. Mr. *Thorndyke* [a] hath newly ſet out a learned book againſt the præſent differences in Church Writers; a great volume, neer 20*s.* price.

7. The Biſhop of *Derry* hath one or two ready to come forth againſt the Papiſts [b]. God continue to you all happyneſs. I am

Your moſt aſſured friend and ſervant,

H. H.

For Mr. Staninough *at* Aughton
neer Ormkirk *in* Lancaſhire.

[a] 'Mr. *Herbert Thorndyke*, ſometime fellow of *Trinity* 'Coll. *Camb.* and Prebendary of *Weſtminſter*, died in *July* '1072.' *Ath. Oxon.* Vol. I. col. 461.

[b] One of theſe books was, *Schiſme garded and beaten back upon the right owners. Shewing, that our great controverſy about papall power is not a quæſtion of faith, but of intereſt and profit, not with the Church of* Rome, *but the Court of* Rome, *wherein the true controverſy doth conſiſt, who were the firſt innovators, when and where theſe papall innovations firſt began in* England, *with the oppoſition that was made againſt them. By* John Bramhall, *D. D. Biſhop of* Derry. Gravenhagh, *imprinted by* John Ramzey, *Anno* M.DC LVIII ——In my copy is written by the Biſhop's own hand,—*For his highneſs Roiall the Duke of* Gloceſter. *Invia virtuti nulla eſt via. Jo. Derenſis.* Whence I conclude this letter was written *Dec.* 21. 1657. *F. P.*

LETTER

LETTER XI.

1. *Of Mr.* Nowel. 2. *Mr.* Piers's *new book.* 3. Tilenus examined by the Triers, *commended.* 4, 5, 6, &c. *The doctrine of univerſal Redemption defended.*

SIR, [Apr. 6. 1658.]

1. I THANKE you for that mention of Mr. *Nowel*, and that buſineſs intruſted to him, I rely wholly on his care in it, and therein I am ſecure; which, with my ſervice, you may mention to him, if you again chance to ſee him.

2. As your letter came, I had before [me] a new piece of Mr. *P.* in reply to his old adverſary [a]. But 'tis all of perſonal calumnies, and things extrinſecal to the main queſtion; on which he promiſeth a diſtinct peice ſuddenly.

3. Have you ſeen a little piece printed by *Roiſton*, called, *Tilenus examined by the Triers?* I know not whoſe it is, but it is well written.

[a] 'The *ſelf-avenger exemplified in Mr.* William Barlee, 'by *way of rejoinder to the firſt part of his reply*, viz. The 'unparallel'd variety of diſcourſe in the two firſt chapters 'of his pretended vindication. *By* Tho. Peirce. Lond. '1658. 4to.' *Ath. Ox.* Vol. II. col. 859.

4. To

4. To your objection I give anſwer by theſe degrees.

5. *Firſt*, that the doctrine of univerſal Redemption we aſſent *de fide*, i. e. as a doctrine of ſcripture. And therefore as thereby we acknowledge the certain truth of the propoſition; ſo, for any conſectaryes of it, we receive no more *de fide*, than are taught us by the ſame ſcripture.

6. *Secondly*, that the ſcripture being written to Chriſtians, or thoſe to whom the faith of *Chriſt* ſhould be reveled, is juſtly ſuppoſable to have reveled to thoſe how they themſelves ſhall be judged and dealt with, but not to have given rules to judge of others. 1 *Cor.* v. 13. [*Them that are without, God judgeth.*] This therefore wholly frees us from anſwering this queſtion, and confines our enquiryes to that wherein we are concern'd, the ſalvability of all to whom the faith is reveled. Which yet is as contrary to their doctrine of only the elect, as it would be if we ſhould undertake to extend it to heathens alſo. For ſure all Chriſtians are not with them the elect, nor are all the elect Chriſtians. But then,

7. *Thirdly*, Though this keep us from undertaking to judge farther then the ſcripture (our

(our rule) directs us, yet from ſcripture we may obſerve thoſe things which will help us a little in judging (but not with ſo much confidence) in this matter. As *firſt*, that the damningneſs of unbelief is annext to the preaching of the goſpel. *Mark* xvi. 15, 16. [*Go ye into all the world, and preach the goſpel to every creature; he that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned.*] And then ſtill there may be a ſalvability of them who believe not whilſt it is not reveled to them. And to this, analogy perſwades our aſſent. For we doubt not of the ſalvability of Chriſtian infants and idiots, who yet beleive not for want of the faculty. Why then may we not hope the ſame of them that beleive not, for want of the object? Is it not as impoſſible to ſee without light, as without eyes? *Secondly*, that *Chriſt* dyed for them that deny him, why not then for them which are leſs guilty, as having never heard of him? And indeed an impenitent Chriſtian, *qui vivit contra fidem*, is, for all *Chriſt*, in a worſe condition then a wicked heathen. 'Tis not then the revelation of *Chriſt* to which the redemption is to be affixt, but the death; and nothing hinders but that they may be ſaved by his death (that *only name under*

under heaven) who never heard of him, if they perform the condition required by God in the ſecond covenant, ſtricken in *Chriſt*, ſo farr as they are by God enabled to perform it; that covenant requiring no more then in *Chriſt* men are enabled to performe. *Thirdly*, that God rewards thoſe that have made uſe of the ſingle Talent, that loweſt proportion of grace which God gives, and gives them more; which, as it is appliable to heathens, who have certainly the talent of natural knowledge; ſo, if they uſe not that, that makes their condition but the ſame with ours, who are loſt alſo if we make not uſe of our talent. Mean while, when 'tis aſkt, how comes it to paſs that ſo many nations ſit in darkneſs, *&c.*? The anſwer is obvious: That this can be no reſtraint to the univerſability of *Chriſt*'s death. For he certeinly dyed for thoſe as wel as others; and ſo is acknowledged to have done, by thoſe that affirm him to have dyed *pro generibus ſingulorum*. And 'tis certain, that *Chriſt*'s command of preaching was as extenſive as his death, to the whole world and creation. And that ſo the Apoſtles performed we have no reaſon to doubt. And, if (having done ſo, and being not received, or the faith not bringing forth meet fruits)

this talent of the word was withdrawn from them again, the only concluſion we can duly make of it is, the acknowledgment of God's juſt judgments on them, and feare that he deale not in like manner with us, if we imitate them in our demerits. Now, if God ſhould moſt juſtly puniſh this nation with removing our candleſtick, could it be reaſonable from thence to conclude, that *Chriſt* dyed not for this nation, or for that age of it on which the effects of that remoovall ſhould fall, in caſe there were no other argument againſt that doctrine (founded on thoſe ſcriptures which affirm, that he dyed for every man, for the whole world, *&c.*)? Certainly it could not. In like manner then it cannot now be reaſonable to argue thus from the like fate and effects on other nations.

7. *Laſtly*, *Chriſt* being, we know, in God's decree and promiſe the lamb ſlayn from the beginning of the world, I ſhould demand whither by this argument it could, before the times of *Chriſt*'s birth, be inferr'd that that ſacrifice of *Chriſt* was intended to be availe to none but the *Jewes*? What anſwer ſoever would reaſonably be offer'd to that queſtion, would alſo cleare this which is now before us.

And

And this I ſuppoſe may ſuffice, in ſome haſt, from Your very affectionate friend and ſervant, *H. H.*

For Mr. Staninough *at* Aughton *neer* Ormkirke *in* Lancaſhire, *theſe.*

LETTER XII.

1. *Mr.* Stanynough's *laſt letter very acceptable.* 2. *Dr.* Hammond *ſends this by a kinſman of his.* 3. *And does not like Mr.* Stanynough, *Mr.* Littleton, *or any of his friends, the worſe for marrying.*

Dear SIR, July 6.

1. I Received your very kind and wellcome letter with the very ſame pleaſure and delight which I beleive poſſeſt you at the writing of it. And though it came to me alone, without any of Mr. *Sherlocke*'s [a] to con-

[a] 'Mr. *Richard Sherlock* about 1652. went into *Lancaſhire*, and became chaplain to Sir *Robert Bindloſſe* of *Borwick-Hall* in the pariſh of *Walton*, Baronet; where he wrote, *The Quaker's wild queſtions objected againſt the Miniſters of the Goſpel.* Lond. 1654. 8vo. 1656. 4to. Which was anſwered by *Richard Hubberthorne* in a book entitled, *A reply to a book ſet forth by the Prieſt of* Borwick-Hall *in* Lancaſhire, *called* Richard Sherlocke, *&c.* Lond. 1654. 4to. This Mr. *Sherlock* was afterwards D. D. and Rector of *Winwick*, where he lies buried with this epitaph written by himſelf, *Exuviæ* Ricardi Sherlock, S. T. P. *indigniſſimi hujus eccleſiæ rectoris; obiit* 20. *die Junii (anno ætatis* 76.) A. D. 1689. Sal infatuum conculcate.' *Ath. Oxon.* Vol. II. col. 834, 835.

duct it, or to direct me which way to give you an anſwer to it; yet it falls out, that, at the time of the arrival,

2. There is with me in the houſe a kinſman of mine (whom I never before ſaw) of your country; of whom (though I had enquired after you, and found that he had not heard of your name) yet I ſhall not deſpaire, but he may find ſome way of conveying this unto you. Though it hath nothing to tell you; but that I am as conſtant in my perfect kindneſs, as I was confident before this aſurance now given me of it, of your continued affection to mee. I heartily bleſs God that he hath ſo long continued his protection over you, and hope that he will ſtill ſecure your tenure in that καθάσασις you mention, by thoſe meanes, whereby you may receive moſt comfort to be preſerved, *i. e.* the conſtant diſcharge of all dutyes of a good Chriſtian in ſuch πονηραὶ ἡμέραι.

3. I was told by ſomebody, that I was apprehended by you to have had ſome unkind reflections on your marriage. But it is not amiſs now to aſure you, though thus late, that I never had, in the leſt degree, beeing alwayes confident that you did, with ſober judgment, make that election. And, upon that

that preſumption, I aſure you, I liked it better, then if, upon any worldly conſiderations, you had done otherwiſe. Your honeſt chamber-fellow *Ad*[*am*] *Lit*[*tleton*] [b] hath lately done the like, and many others of your fellow-ſufferers; to none of whom I have leſs kindneſs for it. And it pleaſeth God that I have not yet diſcerned it to tend to any of their ſæcular diſadvantages. Well, I have little more to ſay, then to deſire the continuance of your kindneſs to and prayers for me, and to give you all confidence that I am and ſhall abide

Your moſt affectionate

friend and ſervant,

H. H.

For Mr. Peter Stanynough *at* Aughton *neer* Ormes-Kirk *in* Lancaſhire, *theſe.*

[b] 'Ad. Littleton, ſtudent of *Chriſt's-Church*, uſher, and 'in 1658. ſecond maſter of *Weſtminſter* ſchool, author of 'the Dictionary which goes by his name.' *Ath. Oxon.* Vol. II. col. 915.

LETTER

LETTER XIII.

1. *Farther thoughts on Mr.* Stanynough's *Marriage.* Calixtus de Conjugio Clericorum *commended.* 2. *His good wiſhes for Mr.* Stanynough.

SIR, Aug. 23.

1. I Received your laſt, and acknowledge myſelf convinced in the lawfulneſs of that eſtate (and reconcileableneſs with ſacred orders) wherein God hath placed you. And, becauſe you mention ſome grounds of that your perſwaſion, I ſhall add thereto one book which I lately peruſed on that ſubject, as worth reading I believe as any: *Calixtus de Conjugio Clericorum.*

2. I ſhall heartily wiſh and dayly pray for to you a continuance of all comforts of this life, or which is one eminent one (which may well ſupply the place of all others) a conſcientious diſcharge of all duty, and a preparedneſs for all tryalls that that may bring upon you. And if heerin you can be eminently inſtrumental to fortify and confirme many others, theſe will be great advantages of living heer, and pledges of all happyneſs heerafter.

heerafter. Which is heartily implored for and on you, by

Your aſſured affectionate friend,

H. H.

For Mr. Peter Staninough *at* Oughton *neer* Ormekirke *in* Lancaſhire; *leave theſe with the* Lancaſhire *poſt.*

LETTER XIV.

1. *Of Mr.* Pierce's *new books.* 2. *Of the* Saturday-Sabath men. 3. *Of Mr.* Braborne's *book.* 4. *Of the firſt inſtitution of the Sabath.* 5. *Penitents how far reſtored to grace on their ſincere repentance.*

SIR, Sept. 10. [1658.]

1. I Received yours of *Aug.* 24. not long after at *London,* but found not leaſure to anſwer [it] till this day, on which I arrived at *Weſtwood*[a], the place of my country retirement; whence I haſten (the firſt thing I do) to diſcharge my debt; and to tell you, that

[a] *Weſtwood* in *Worceſterſhire,* the ſeat of the loyal Sir *John Packington* (to which place the Doctor had received a civil Invitation) where he remained, doing much good, to the day of his death. *Ath. Oxon.* Vol. II. col. 246.

Mr.

Mr. *P*[*ierce*] his Αὐτοκαταδίκη[b], &c. is now come forth, and is now likely to be the laſt he will have occaſion to write on that ſubject. Mr. *Baxter* I believe diverts him to another[c].

2. I am ſorry to heare of the addition of that *Jewiſh*, to al the former giddyneſſes of the age.

3. I had heard of Mr. *Brabourne*'s late booke, which he unwillingly, it ſeemes, was brought to; having reſolved to be ſilent, tho' he had reſumed his opinion.

4. As to the *Prolepſis*, *Gen.* ii. 3. [*And God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work, which God created and made:*] I never ſaw reaſon to doubt of it, or conſequently to aſſign any other date to the Sabbatick Law, then that of *Exod.* xvi. And it is conſiderable (which, as I remember, Mr. *Mead* noted) that the ſeven dayes, immediately præceding the firſt manna-weeke, were ſpent, ether in travailing, which

[b] *Self-Condemnation exemplified, in Mr.* [Thomas] Whitfield [*Rector of* Bugbrook *near* Northampton] *Mr.* Barlee, *and Mr.* Hickman; *with occaſional reflections on* Calvin, Beza, Zuinglius, Piſcator, Rivet, *and* Rollock, *but more eſpecially on Dr.* Twiſſe *and Mr.* T. Hobbes. Lond. 1658. 4to. *Id. ib.* col. 859.

[c] *An additional advertiſement of Mr.* Baxter's *book, entitled,* The *Grotian* religion diſcover'd, *&c.* —Printed with *Self-Condemnation,* &c. *Id. ib.* col. 860.

was contrary inough to their ſabbatizing the laſt day of them. This is evident in caſe the ſixth day, ver. 22. [*And it came to paſs that on the ſixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moſes.*] ſignify the ſixth day of gathering manna. For then the day præceding thoſe ſix muſt have been the ſabbath, if there were any. But that is præjudged by ver. 1, *&c.* Now whither it be poſſible and probable, that the phraſe [the ſixt day] ver. 22. ſhould only ſignify the ſixt day of the week, and not the ſixt of gathering manna, I leave you to conſider; and conſult Mr. *Meade* (if you have him) for I cannot find that book of his.

5. Your other quære, *Utrum miſericors Deus reſtituat pœnitenti omnia bona, quæ per peccatum perdiderat?* in general ſpeaking is eaſily anſwered. For grace (both the gift of God and the favour of God) adoption, juſtification, and right to ſalvation (which are the general comprehenſive heads which contain *omnia bona quæ per peccatum perdiderat*) are certainly reſtored to the pœnitent. But, whither ſo great a degree of each of theſe be reſtored to the pœnitent, as is ſecured to the juſt man that needs no repentance; I have

no ground from ſcripture to determine. For as, on one ſide, 'tis ſaid there, that there is *more joy in heaven* for the pœnitent; and that the *returning prodigal was feaſted*, &c. when the ſonn, that was always with the father, was not; which inclines to the affirmative: ſo 'tis ſayd, by way of anſwer to that, as to an objection, that *all that the father had was his*, and that that was more valuable to him, then one feaſt. And beſide, the joy and the feſtival prooves not the *bona omnia* in the ſame degree. The ſafeſt way then of reſolution, I think, is, that he, that hath ſinn'd, when he returnes, ſhould by double diligence qualify himſelf, as St. *Paul* did; and then, no doubt, to him will belong that of—*the laſt ſhall be firſt.*

6. This is all that your quære's exact from

Your aſſured friend and ſervant,

H. H.

LETTER

LETTER XV.

1. *Of Purgatory.* 2. *St.* Auſtin's *being not always peremptory againſt Purgatory, no proof of ſuch a place.*

SIR, Octob. 20.

1. I HAVE received back the notes ſafe. And, to the letter which incloſed them have no more to ſay, but that the teſtimonies which, you ſay, ſpeake *de ſanctorum aut juſtorum animis*, do ſure ſpeake of thoſe ſoules which the *Romaniſt* aſſignes to Purgatory, and praye for deliverance out of them. For indeed, who is more then *imperfecte ſanctus*, that goes out of this life? And, though martyrdome do ſupply the place of Purgatory to ſome (according to their doctrine) and others within ſome yeares are canonized for ſaints; yet, I ſuppoſe, that to all others a longer or ſhorter purgatory belongs; and to ſuch, and not only to martyrs, *&c.* thoſe teſtimonyes belong, *viz.* to pious ſoules indefinitely: which ſure go out of the world with venial ſinnes upon them.

2. That *Auſtin* was in ſome degree doubtfull in this doctrine, and not always peremptory againſt all purgatory, is not denyed.

(But that will not ſerve the *Romaniſts* turn, who muſt have it a doctrine certain, and of faith, and deduced from the Apoſtles; which certainly they will never evince.) But his *dimitte* . . . . . is farr from coming home to it.

3. Sir, in ſome haſt, I am

Your moſt aſured freind,

H. H.

For Mr. Staninough *at* Aughton *neer* Ormekirke *in* Lancaſhire.

LETTER XVI.

1. *Whether a* Proteſtant *may marry with a* Papiſt? 2. *The marriage of the Clergy never interdicted by the* univerſal Church.

SIR, Dec. 30.

1. TO your quære, *about a* Proteſtant *joyning in marriage with a* Papiſt, and the lawfulneſs of the miniſter's joyning their hands? my ſenſe is cleare, *Firſt*, that it is not unlawful or forbidden by any law of God or Man, for thoſe that are of more different perſuaſions to joyn in marriage. The only text that I have heard cited againſt it, 2 *Corinth.* vi. 14. [*Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath*

hath light with darkneſs?] beeing certainly impertinent; ἑτεροζυγία ſignifying another matter far diſtant from marriage; and the title of ἄπιστος being, with no reaſon or charity, applicable to a *Romaniſt*, who beleeves all the articles of the Chriſtian faith, and erres only in ſuperſtructing other things which are not ſuch. Conſequently, *ſecondly*, I cannot deem it unlawful to a miniſter to knit the bands betwixt two of thus different perſwaſions. And the objection from the *Rubrick* is of no force againſt this; becauſe the command, beeing geven by the Church that *the married couple ſhall communicate*, can only bee obligatory to them (and ſo 'tis their fault, not the miniſter's, if they communicate not) or to the miniſter only ſo farr, that he ſhould mind them of their duty, and be ready to miniſter it to them, if they be willing to receive it. Thus much then for the lawfulneſs being readily granted, I cannot yet but add, that *al things that are lawful are not expedient*; and that this, of the marriage of thoſe which are of ſo contrary perſwaſions and communions, is queſtionleſs of that number. What hindrances this may probably cauſe to the obſtructing the grand ends of marriage, the comforts of peaceable living, of unity, amity,

minding the ſame things, ſerving God together, bringing up children in the nurture of true religion, and the like, is obvious to foreſee; and it cannot be prudent to adventure thoſe hazards, unleſs there bee very great hopes of ſecuring theſe and the like ſpiritual advantages, or ſomewhat (which I cannot foreſee) fit to be accepted in commutation for theſe. This is all that ſeemes neceſſary to returne to that *quære*.

2. As for your other *quære*, *Of the time of enterdicting prieſts marriage*, though I have in my notes a collection of all the antient Canons about that matter, yet, beſides the length of tranſcribing them, I have another reaſon not to trouble you with it; becauſe *Calixtus* hath *ſparſim* ſet down (I think) all that I ſhould think conſiderable. As for that ἐναν̃ι-οφανεία which you take notice of, thus it is. The marriage of the Clergy being never enterdicted by the *Univerſal Church* of both *Eaſt* and *Weſt*, yet ſtrictly forbidden nowe in the *Romane*, which calls itſelf the *Univerſal Church*, and hath indeed been lookt on alwayes with great reverence, as the chiefe ſee of the *Weſt*; *Calixtus* propoſed to ſet down the original of this their pretended interdict, and can find it no higher than *Siricius*. Now to this 'tis no way

way contrary, that it was thus interdicted and puniſht in the Canon of *Neocæſarea.* For that neither was an *univerſal Councell,* nor is by the *Romaniſt* prætended to be ſuch. And 'tis agreed betwixt all parties, that Canons of particular Churches are not of any force in this or the like matter (where the queſtion is of univerſal obligation) to all other churches. I ſuppoſe this is the account that your queſtion required. If it be not, reſume it at ſome other time, and I will give you more particular anſwere. My paper drawes lowe, and I have roome but to wiſh you an happy new yeare, and all contynuance and encreaſe of earthly and ſpiritual comfort, and much fruit to your account. To which end you ſhall not faile to be particularly mentioned in the daily oblations of

Your moſt affectionate

friend and ſervant,

H. H.

For Mr. Peter Staninough *at* Aughton *neere* Ormes-kirke *in* Lancaſhire.

LETTER

LETTER XVII.

1. *New Books juſt publiſhed.* 2. *That Preſbyters are made* by, *and conſequently inferior* to *Biſhops.* 3. *The invalidity of Preſbyterian Ordination.*

SIR, May 1. [1659.]

1. *SILENUS junior*'s defence of himſelf from Mr. *Baxter* is this weeke come out, and at the ſame time Dr. *Gawden*'s Ἱερὰ Δακρύα in folio[a]; but Mr. *P*[*ierce*]'s is ſtill in the preſs. I know not how long it will be ere it get out of it. You know ere this that there is no place for the petition you mention.

2. The queſtion, Whether *epiſcopi* and *preſbyteri* be diſtinct orders of degrees, is of no force to any effect. The plain truth is, that the *Biſhop* having a plenitude of power for all eccleſiaſtical acts given him by the apoſtles, ſo that οὐκ ἐξὸν βαπτίζειν (or any thing els) ἄνευ ἐπισκόπου, he imparts ſome portions of his power *ad ſpeciales actus* to *Presbyters*, and

[a] The book here meant, I preſume, is *Eccleſiæ Anglicanæ ſuſpiria*: ſetting forth her former conſtitution, compared with her preſent condition, in four books: by Dr. *Gauden.* Lond. 1659. fol. See *Ath. Oxon.* Vol. II. col. 313.

ſome

ſome to *Deacons* alſo. Which being agreed, as, then it matters not whether they be called diſtinct orders or degrees, ſo it is unavoidably conſequent, that the *Presbyter* hath no farther power then the *Biſhops* of the Church, from the Apoſtles times to theſe, have communicated them. And that *ordaining* of others is one of thoſe powers was never ſo much as prætended by thoſe that have moſt paſſionately aſſerted their rights; by name, by St. *Jerom*, who ſometimes expreſſes himſelf to think the difference ſmall, *excepta ordinatione.*

This then is the only queſtion that we can in this nation now be concerned in, *Whether* Preſbyterian Ordination *be lawfull?* And that is ſoon determined, by their having no power to do it. Whatſoever mens charity or candor towards other churches be, who ſtand or fall to their own M[iniſte]r, and of whom the leſt that can be ſaid is that is a defect and corruption in them; that can make no change in the former ſtating as it concernes us. Becauſe, as neceſſity is pleaded to excuſe them, ſo that cannot be prætended either for thoſe that have oppoſed and caſt out the Biſhops heer, or aſſumed powers not belonging to them, whither in ordeining Preſbyters, or in

acting by force of ſuch ordination. This is all that your queſtion ſeemes to exact from

Your very affectionate
friend and ſervant.

For Mr. Peter Stanynough *at* Aughton
neer Ormkirk *in* Lancaſhire.

LETTER XVIII.

1. *His thoughts of the approaching* Reſtoration of the Church of England. 2. *Doubt, whether the* Long Parliament *(though they have voted their own diſſolution)* will really diſſolve themſelves. 3, &c. *Of divers new books.*

SIR, March 16. [1659.]

1. I AM very glad that the troubles that were ſo neer as to menace, were not yet permitted to take any hold on you. I hope that the feares of that ſort are now *prettily* * well diſpell'd, if our unreformed ſinns do not call them again upon us. It appeares not improbable, that *the tabernacle of David*, which hath been in the duſt ſo long, may ere long be reædified; but, whither not with thoſe diminutions, which may extort teares from

* Ita.

them that compare the *ſecond* with the *former* ædifice, I am not able to divine.

2. This indeed makes your conſideration concerning elections very ſeaſonable and neceſſary to be purſued, when occaſion requires. But that *theſe*, which have voted their own diſſolution, *will have been* † ſo cruell as to execute it, I am not yet forward to believe.

3. Of bookes that are lately come abroad, I præſume you will be glad to heare of Dr. *Sand[erſon] de Conſcientia*, his ten laſt lectures [a].

4. There will alſo, by the time this comes to you, be publiſht a little piece, wherein he [Dr. *Sanderſon*] and your old friend Dr. *Ha[mmond,]* are joyntly concerned: *A pacifick account of God's Grace and Decrees* [b], publiſhed by the latter.

5. As alſo one ſingle ſheet, called, *An ac-*

† *Sic, ſed rectius* will be.

[a] *Several Caſes of Conſcience diſcuſſed in ten Lectures at* Oxon. *Lond.* 1660. 8vo. Publiſhed at the inſtant deſire of *Robert Boyle*, Eſq; an encourager of Dr. *Sanderſon*'s ſtudies, in the time of his affliction. *Ath. Oxon.* Vol. II. col. 321.

[b] *A pacifick diſcourſe of God's Grace and Decrees*, &c. *Lond.* 1660. 4to. *Id. ib.* col. 248.

count of one ſuggeſtion of the Romaniſt *againſt* [*the*] Diſp[atcher] diſpatched [c].

6. I know not whether you have ſeen a piece of Mr. [*William*] *Creed*'s, called, *The Refuter Refuted: in defence of Dr.* Ha[mmond's] Ἐξηνέγκαμεν, *againſt Mr.* Jeanes [d].

7. Or Mr. *Peirſon* on the Creed [e].

8. Or Mr. *Thorndyke*'s book in fol. (to which he hath lately printed a large index of *errata*, a whole ſheet cloſe written, very neceſſary for the underſtanding the booke.)

9. Or Dr. *Gawden*'s ſermon on the Bp. of *Exciter* [f].

10. At *Cambridge* they have of late printed *Origen* againſt *Celſus*, and *Philocalia*, *Gr.* & *Lat.*

11. *Hierocles* pieces, with prefaces, *&c.* of Mr. *Peirſon*, are printed at *London.*

12. So is *Alexander Aphrodiſæus de Fato*, *Gr.* and *Lat.* by a friend of youres.

[c] Dr. *Hammond* wrote, 1. *The* Diſpatcher diſpatched: *or, An Examination of the* Romaniſt's *Rejoynder to Dr.* Hammond's *Replies, wherein is inſerted a view of their profeſſion and oral tradition, in the way of Mr.* White. *Lond.* 1659. 4to.——Then, *A brief account of a ſuggeſtion againſt the* Diſpatcher diſpatched. *Lond.* 1660. 4to. *Id. ib.*

[d] *The* Refuter Refuted: *or Dr.* Henry Hammond's Ἐξηνέγκαμεν *defended againſt the impertinent cavils of Mr.* Henry Jeanes. *Lond.* 1659. 4to.

[e] *John Pearſon*, afterwards D. D. and Ld. Bp. of *Cheſter.*

[f] *A Sermon preached at the funeral of Dr.* Ralph Brownrig, *Biſhop of* Exeter, *on* 2 Kings ii. 12. *Lond.* 1668. 8vo.

13. Two

13. Two excellent pieces there are from an unknown hand, *The whole Duty of Man*[g], and *The Gentleman's Calling*[h]. *Tim. Garthwait*, ſtationer, at the little north door of St. *Paul*'s church, will help you to any or all theſe. God in heaven be with you. You have the dayly prayers of

Your aſſured friend and ſervant.

I hear Dr. *Heylin* hath newly publiſhed *An hiſtory of the five points.*

For Mr. Peter Staninough *at* Aughton *neer* Ormekirk *in* Lancaſhire.

[g] Dr. *Hammond* wrote an epiſtle before the firſt edition of *The whole Duty of Man.*——I once thought *The whole Duty of Man* had been written by Dr. *William Chapel*, Lord Bp. of *Cork* and *Roſs*. Then by the famous *Obadiah Walker*. But the right reverend and learned Dr. *Robert Clavering*, now [1738.] Lord Biſhop of *Burg St. Peter's*, was ſome time ago pleaſed to acquaint me, that it was written by one Mr. *Basket*, a Clergyman of *Worceſterſhire*. F. P.

[h] Dr. *Humphrey Henchman* wrote an Epiſtle prefixed to the firſt Edition of *The Gentleman's Calling*. Ath. Oxon. Vol. II. col. 798.

LETTER

LETTER XIX.

1, 2. *Compliments to Dr.* Ingelo *for his* Book of Sermons *and letter to Dr.* Hammond. 3. *Of the* two Hierocles. 4. *Thanks to Dr.* Worthington *for publiſhing* The ſelect Diſcourſes of Mr. *John Smith*, ſometime Fellow of *Queen's* College, *Cambridge.*

SIR, March 27. [1660.]

1. IT is very long ſince I had the leaſt converſation with my very much loved old friend *Eton* College. And there is no means whereby I am better pleaſed to renew it, then this which you have offer'd me. About a year and three quarters ſince, I was as near it as the way betwixt *Hitcham* and *Old Windſor* lead me. And the ſpecial advantage of that journey was, that in each of thoſe ſtages, I heard of your name, both by my Lord of *Chicheſter* [Dr. *Henry King*] and Mr. *Farington*, with the addition of ſo much good character as gave me a deſire to be acquainted with you, and made me very much pleaſed to receive this great favour from you both in your *book* and *letter*, which I preſently took in with great greedineſs and ſatisfaction.

2. If

2. If in your book I aſk you why you render πλέτων πενιχρὸς, (p. 87.) he *tormented hell*, and not rather he *rifled* or *deſpoiled*, or *beggar'd* $^{Hell}_{Pluto}$? it will aſſure you, that, if I had met with any but "..... μα there, I ſhould have had confidence to have mentioned it to you.

3. By two paſſages in the firſt Sermon, p. 103. §. 21. I gueſs you ſo kind to *Hierocles* on the *Pyth*[*agoræan*] verſes, that you are ſorry that he ſhould be the aſſertor of *Apollonius* againſt *Chriſt*. Perhaps it may not be ungratefull that I tell you of a paſſage in *Æneas Gazæus*, in his dialogue called *Theophraſtus*, which gave me ſome occaſion to conjecture, that, as there were many of that name, ſo the advocate of *Apollonius* was another from our author. For this *Ænæas* brings in ..... ſpeaking to *Theophraſtus*, and thus concluding of *Apollonius*, εἰ τοίνων, &c. μεμονωμένοι ὁ Ἀπολλώνιοι, τὰ ψαλῇ λέγων ἐλέγχεσθαι, adding immediately, Ἱεροκλῆς δὲ, ἐκ ὁ διδάσκαλος, ἀλλ' ὁ προσαλλόμενος τὰ θαυμάσια, ἄπιστον κ τοῦτο προσέθηκεν. To me of a ſudden this ſuggeſted, that he whom they call ὁ διδάσκαλος of thoſe two philoſophers, as our author, and he that joins with *Apollonius*, as adding fabulous relations to that of his

his of *Achilles*'s ghoſt, againſt whom *Euſebius* wrote, was another. You may have the leiſure and curioſity perhaps to examine this in *Bibliotheca* Græc. *Patrum,* Tom. II. p. 383. and therefore I have had the confidence to mention it to you.

4. Sir, for this I beg your pardon, and alſo your favour to preſent my very humble ſervice and thankes to Dr. *Worthington* for his own part firſt, and then for the learned and pious diſcourſes which his care hath communicated to the world. The book I had read over before his favour came to me; having no other invitation to it from any man, but what the work it ſelf, caſually met with, yeilded me; finding it ſtored with much more variety of learning, moderation, and deſign of piety, then I frequently meet with now adays. I ſhall now no longer divert you then by aſſuring you, you have much obliged

Your affectionate humble ſervant,

H. Hammond.

For Dr. [Nathanael] Ingelo *at* Eton *College, theſe.*

MVSEVM BRITAN NICVM

April 25. 1660. (ſaith Mr. *Wood*[a]) 27 (ſaith Mr. *Richard Smith*[b]) died Dr. *Henry Hammond*. "He was the glory of the *Engliſh* nation, not only for Theology, but for many "other learned acquiſitions[c]."

[a] *Ath. Oxon.* Vol. II. col. 249.
[b] Obituary, in *Deſiderata Curioſa*, Vol. II. Lib. XIV. p. 33.
[c] *Echard*, p. 784. b.

The E N D.

Books by the Publiſher.

I. ΤΟ ΥΨΟΣ ΑΓΙΟΝ. Or, an Exerciſe on the Creation, and an Hymn to the Creator of the World: Written in the expreſs words of the ſacred text, as an attempt to ſhew the beauty and ſublimity of Holy Scripture. *There are hid yet greater things than theſe, and we have ſeen but a few of his works.* Eccluſ. xliii. 32. *London*, 1716. 8vo.

II. *Academia tertia Anglicana:* or, The Antiquarian Annals of the Town of *Stamford*. Containing the Hiſtory of the Univerſity, Monaſteries, Gilds, Churches, Chapels, Hoſpitals and Schools there. Gathered from the beſt accounts Print and MS. particularly the regiſters of *Durham*, *Lincoln*, and *Peterborough*, Mr. *Dodſworth* and the *Cotton* MSS. the Corporation-books, and the MS. Collections of divers eminent Antiquaries; beautified with ſundry Draughts, Proſpects, and Pourtraitures of the Town, Monaſteries, Churches, Tombs, Hoſpitals, Gates, Arms, Seals, and other *Antiqua*, in a variety of ſculpture. *Ex fumo dare lucem.* Hor. Fol. *Lond.* 1727.

III. *Deſiderata Curioſa*, Vol. I. Containing, 1. the complete Stateſman, exemplified in the life of Sir *Will. Cecil*, Lord *Burghley*. 2. Two and twenty Letters of the Lord *Burghley* to his Son *Robert*. 3. Lord *Burghley*'s ten Precepts to his Son *Robert*. 4. A moſt remarkable Letter of the Lords of the Council, in Vindication of *Robert* Earl of *Leiceſter*, from the Aſperſions caſt upon him in a book called *Leiceſter*'s *Commonwealth*. 5. Memoirs of *Will. Chaderton*, Biſhop of *Cheſter*, and then of *Lincoln*. 6. A large account of the Sickneſs and Death of Sir *Robert Cecil*, Earl of *Salisbury*. 7. A large account of the Sickneſs and Death of Prince *Henry*. 8. A Letter of Mr. *Thomas Hobbs*, reſolving the queſtion, *Why a man remembers his own face* (which he ſees often in a glaſs) *leſs than that of a friend which he hath not ſeen of a great time?* 9. Account of the *Saxon* Lord *Longueville*, who was killed by the *Danes*, and of his Monument at *Overton Longueville*. 10. A remarkable account of the Body of ſome great perſon dug up at *Southwell*. 11. Sir *Tho. Powis*'s Epitaph: by *Matt. Prior*, Eſq; 12. A Diſcourſe on the antient Diviſions of the Night and the Day; as alſo on the antient Hours of Prayer, *&c.* 13. A Deſcription of *Burghley*-houſe by *Stanford*, and of the principal Paintings and other Rarities now to be ſeen there. With many other curious Particulars. *Referam toto notiſſima regno facta.* Ovid. Adorn'd with Cuts. Fol. *Lond.* 1732.

IV. *Deſiderata*

Books by the Publiſher.

IV. *Deſiderata Curioſa*, Vol. II. Containing, 1. The Hiſtory and Antiquities of the Church of *Lincoln*: by Biſhop *Sanderſon*. 2. The Hiſtory and Antiquities of the Iſle of *Man*, by *James* Earl of *Derby*, beheaded at *Bolton*. 3. Memoirs of *Richard Plantagenet*, a natural Son of King *Richard* III. 4. The Life of that famous *Grecian* Mr. *John Bois*. 5. The Life of *Wm. Chapel*, Biſhop of *Cork* and *Roſs*. 6. The Life of Mr. *Arthur Wilſon*, the Hiſtorian. 7. The grand Reception and Entertainment of Queen *Elizabeth* at *Cambridge* in 1594. and *Oxon* in 1596. 8. *Thomas* Count *Arundel*'s Apology for accepting the Honor of *Comes Imperii*, without the Queen's leave. 9. Scheme of a new Univerſity intended at *Rippon*, 1 *James* I. 10. A large account of a deſign laid by King *Charles* I. to eſcape from the *Scots* at *Newcaſtle*, and how prevented. 11. Colonel *Whalley*'s Narrative of King *Charles* I. Eſcape from *Hampton-Court*. 12. Many large and curious Memoirs of Dr. *Michael Hudſon* (King *Charles* I. beloved Chaplain) killed at *Woodcroft* Houſe in 1648. 13. A Diary of many private Paſſages at the Treaty of *Newport*; by Mr. *Oudart*. 14. Particular Relations of the Murders of Dr. *Doriſlaus* and *Ant. Aſcham*, and of a like Deſign on Agent *Bradſhaw*. 15. A large Extract of Mr. Prothonotary *Smith* (the famous Book-worm's) Obituary. 16. Account of a remarkable Medal ſtruck in 1702. in memory of Archbiſhop *Laud*. With many other curious particulars. *Proteſte: vetuſtas.* Ovid. Adorned with Cuts. Fol. *Lond.* 1735.

V. A complete Catalogue of all the Diſcourſes written *for* and *againſt* Popery in the time of King *James* II. Containing in the whole an account of 457. Books and Pamphlets, a great number of them not mentioned in any of the three former Catalogues. With proper References after each Title for the more ſpeedy finding of a farther account of the ſaid Diſcourſes and of their Authors in ſundry Writers. And an alphabetical Liſt of the Writers on each ſide. Διὰ Δυσφημίας καὶ Εὐφημίας. 2 Cor. vi. 8. 4to. *Lond.* 1735.

Shortly will be publiſhed,

New MEMOIRS of the LIFE and POETICAL WORKS of Mr. *JOHN MILTON*, with his Poem IN DEFENCE OF LIBERTY; and Notes, by the Publiſher *FRANCIS PECK*, M. A.